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All perfect praise be to Allaah, The Lord of the Worlds. I testify that there is none worthy of worship except Allaah, and that Muhammad is His slave and Messenger, may Allaah exalt his mention as well as that of his family and all his companions.

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A Study on Ablution, Bathing, Dry Ablution (Tayammum) and Prayer

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All praise is due to Allaah alone; may He exalt the mention of the final of all Prophets and Messengers, our Prophet Muhammad, his family and all his companions.

This is a summarized study according to the texts of the Quran and the Sunnah on ablution (ritual purification with water), Ghusl (bathing), Tayammum (dry ablution) and some rulings concerning prayer.

Ablution

Purify yourselves from all major and minor impurities when you want to perform any Salaah (whether obligatory or supererogatory prayer).

Any one who wants to perform prayer should make ablution in the same manner as dictated by Shari’ah. The way to perform ablution is as follows:

- **Make the intention** of making ablution in your heart without uttering it, as this was never done by the Prophet sallallaahu ‘alayhi wa sallam before ablution or prayer or any other act of worship, because Allaah knows best what is in the heart each person.
- Then say “Bismillaah” [in the Name of Allaah].
- Wash the hands three times.
- **Rinse the mouth** with water three times.
- **Sniff water up the nostrils**, and then blow it out three times.

- **Wash the whole face** three times from the lobe of the left ear to the lobe of the right (width of the face), from the roots of the hair of the head down to the lower part of the beard (length of the face), with due care, without neglecting any part.
- **Wash the arms up to the elbows** three times, starting with the right hand, then the left.
- **Wipe the head** with wet hands, from the front of the head to the beginning of the neck, and then back to the front of the head.
- **Wipe the ears** by inserting the index fingers into the auditory opening while wiping the outer part with the thumbs.
- **Wash the feet** up to the ankles three times.

Ghusl (Bathing)

Purifying yourselves from major impurities (like after having a sexual intercourse and after menstruation) is compulsory, and it is performed in the following fashion:

- Make the intention of making ablution in your heart without uttering it.
- Then say “Bismillaah” [in the Name of Allaah].
- Perform a complete ablution.
- Pour waster over the head three times.
- Wash the entire body.

Tayammum (dry ablution)

Purifying yourselves with an unpainted wall that has dust on it, or with pure sand is a mandatory act in the absence of water, or when it is harmful to use water for purification.

The way to perform Tayammum is as follows:

- One should first have the proper intention, whether Tayammum is to replace ablution or Ghusl (bathing).
- Then strike the land one time with the hands, and wipe the face, then wiping his hand.

Prayer

Prayer is an act of worship that includes certain words and actions; it starts with Takbeer (uttering Allaahu Akbar) and it ends with Tasleem (Uttering assalaamu ‘alaykum wa rahmatullaah).

When a person wants to pray, he should perform ablution to purify himself from minor impurities, or bathe to purify him from major impurities; if water is not available, or is harmful to use, he should perform Tayammum instead, and he should wear clothes that are free from impurities.

The description of prayer

- **Turn** one’s face and the body towards the Qiblah, (i.e., Ka’bah) with his entire body without turning or looking around.
- **Intend in his heart** to perform the prayer which he wants to perform, whether it is an obligatory prayer or a supererogatory prayer, in all cases, he should not utter his intention.
- **Utter** the initial Allaahu Akbar (Allaah is The most Great) and raise one's hands parallel to the shoulders, while uttering Allaahu Akbar.
- **Put one's hands on his chest**, having the right hand over his left hand and left wrist.
- It is advisable to recite any opening supplication saying such as, “Allaahumma baa’id bayni wa bayn kamaa baa’atta byana al-mashriqi wa al-maghrib, Allaahumma niqqini min khataayaya kamaa yanaqqaaath-thawbu al-abyadhu mina ad-danas, Allaahumma ighsilni min khataayaaya bilmaa’I wa ath-thalji wa al-barad (O Allaah! Distant between me and my sins as You have distanced between the east and west; O Allaah! Cleanse me

of my sins as the white garment is cleansed from dirt. O Allaah! Wash off my sins with water, snow and hail)" or say, "Subhaanaka Allaahumma wa bihamdika ash-hadu allaa Ilaaha illaa anta astaghfiruka wa atoobu ilayk (O How perfect You are O Allaah! Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You)".

- After that he may say: "A'oothu billaahi mina Ash-Shaytaan Ar-Rajeem, (I seek protection of Allaah against the accursed Satan)".
- Then say, "Bismillaah Ar-Rahmaan Ar-Raheem, (In the name of Allaah the Most Merciful the Most gracious)" then recite the Faatihah, "Al-Hamdu Lillaahi Rabbi AL-'Aalameen. Ar-Rahmaan Ar-Raheem. Maaliki Yawmiddeen. Iyyaaka Na'budu Wa Iyyaaka Nasta'een. Ihdina As-Siraatal Mustaqeem. Siraatal Latheena An'amta 'Alayhim, Ghayril Mughdhoobi 'Alayhim wal-Dhaalleen, (In the Name of Allaah, the Most Gracious, the Most Merciful. All the praises and thanks be to Allaah, the Lord of the `Alameen (mankind, jinn and all that exists)." The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) You (Alone) we worship, and You (Alone) we ask for help (for each and everything) Guide us to the Straight Way. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray) (Al-Faatihah: 1-7) One should loudly say Aameen after finishing his recitation of the Faatihah.
- Then recite any verses from the Quran in the Fajr (dawn) prayer, it is recommended to recite from the long chapter of the Quran.
- **Glorify Allaah by bowing** in Rukoo' raising his hands parallel to the shoulders or earlobes while saying Allaahu Akbar, leveling his head and back and putting his hands with the fingers spread on his knees.
- He while bow in tranquility, he should say: "Subhaana Rabbiyal 'Atheem, (Praise is to my Lord, the All-Mighty)" three times at least. It is recommended for him to add, "Subhaanaka Allaahumma Rabbana Wa Bihamdika Allaahumma Ighfirli, (Praise is to You O Allaah, Our Lord, and I thank You, forgive me my sins)".
- Raise one's head up from bowing, while raising his hands parallel to his shoulders, saying, in case leading the prayer or praying alone: "Sami'a Allaah liman Hamidah, (Allaah listens to him who thanks Him)". In case of being led in prayer, one should not say as the Imaam leading the prayer did

but replace it with the following while resuming the standing position: “Rabbanaa walaka Al-Hamd, (Our Lord, for You is all the praise)”.

- He should say after standing up, “Rabbanaa walaka Al-Hamd, Mil’a As-Samaawaati Wa Mil’a Al-Ardh, Wa Maa baynahumaa, Wa Mil’a Maa Shi’ta Min Shay’in Ba’d, (Our Lord, for You is all the praise an abundant beautiful and blessed praise. The heavens, the earth, and all between them abundant with Your praise)”.
- Prostrate with tranquility saying Allaahu Akbar. In prostration, the worshipper should use these seven organs: His forehead, nose, both hands, both knees and the internal parts of the toes. His fingers (close together) and toes should be pointed towards the Qiblah, and his hands should be stretched.
- Then he should say “Subhaana Rabbiyal A’laa, (Glorified is my Lord, the Most high)” at least three times. It is recommended for him to add, “Subhaanaka Allaahumma Rabbana Wa Bihamdika Allaahumma Ighfirli, (Praise is to You O Allaah, Our Lord, and I thank You, forgive me my sins)”.
- Raise one’s head from prostration saying Allaahu Akbar.
- Lay the left foot flat on the ground and sit on it, keeping the right foot upright, the right hand goes on the right thigh and knee, while closing his fist grabbing the pinky and ring fingers. He should raise and move the pointer finger while supplicating, while his thumb is holding the middle finger in a ring shape. He should put his left hand flat on the left thigh and knee and say while pausing between the two prostrations: “Allaahuma Ighfirli, warhamni, wahdini, warzuqni, wajburni, wa’aafini, (O my Lord! Forgive me; have mercy upon me, guide me, grant me sustenance, grant me good health and console me)”.
- One should feel tranquility during this pause. Prostrate again saying Allaahu Akbar and repeating during the second prostration what he did and said in the first prostration.
- One should raise his head from prostration while saying Allaahu Akbar and repeat what he did in the first Rak’ah except that he does not recite the opening supplications.
- Then he sits after finishing the second Rak’ah they way he did between the two prostrations.
- If the prayer consists of two Rak`ah one sits after the second prostration, with his right foot upright, sitting on his left foot laid down, placing his right hand

on his right thigh, all his fingers close-fisted except the pointer finger which he uses to point out with while supplicating, as a sign for his Monotheistic Belief, and his left hand is put on his left thigh and knee together. If one keeps both the pinky and ring fingers closed, while rounding his thumb and middle finger in a ring-shape, and uses his pointer finger to point out,

- Then he reads the Tashahhud while sitting and says: "At-tahiyatu lillaahi was-salawaatu wattaiyyibaatu assalaamu 'alayka aiyyuhannabiyyu wa rahmat-ullaahi wa barakaatuhu. Assalaamu 'alaynaa wa 'alaa 'ibaadi-llaahi As-Saaliheen. Ashhadu allaa ilaaha illallaahu wa ashhadu anna Muhammadan abduhu wa rasooluhu (Glorification is for Allaah, all acts of worship and the good deeds are from Him. May Allaah send salutations upon the Prophet, Peace be upon us and on all righteous slaves of Allaah. I testify that none has the right to be worshipped except Allaah and that Muhammad is His slave and Messenger.)" Then says: "O Allaah! I take refuge in You from the punishment of Hell, the torment of the grave, the tribulations of life and death, and the evil affliction of Antichrist)" then he may ask Allaah for prosperity in this life and the Hereafter.
- Then he terminates the prayers by turning his face to the right and then to the left, saying: "As-Salaamu 'Alaykum Wa Rahmatullaah" (Salutations, mercy and blessings of Allaah are upon you).
- In case it was a prayer which consists of three Rak`ah or four Rak`ah; he stands up after reciting the Tashahhud and raises his hands parallel to his shoulders saying Allaahu Akbar.
- He should pray what is left from the prayer, except that he only recites the Faatihah.
- After that, one sits raising his right foot upright, while setting his buttock on the ground having his left foot under his right leg. He should place his hands as they were in the first Tashahhud, and recite the full Tashahhud which is the part mentioned above then he adds, "Allaahumma salli 'alaa Muhammad wa 'alaa aali Muhammad, kamaa sallayata 'alaa Ibraaheem wa aali Ibraaheem. Innaka Hameedun Majeed. Wa baarik 'alaa Muhammad wa 'alaa aali Muhammad kamaa baarakta 'alaa Ibraaheem wa aali Ibraaheem. Innaka Hameedun Majeed (O Allaah! Exult the mention of Muhammad and his family as You exulted the mention of Ibraaheem and his family. Verily, You are full of Praise and Majesty. O

Allaah, send blessings upon Muhammad and upon the family of Muhammad just as You sent blessings upon Ibraaheem and upon the family of Ibraaheem. Verily, You are full of Praise and Majesty)".

- Then terminates the prayer saying: "assalamu-alaikum wa rahmatullah" while turning first to the right, and then to the left.

Acts that are not recommended during prayer

- It is disliked to turn around while praying or to look around, and it is prohibited for someone to look up to the sky during prayer.
- It is disliked to move around for no valid reason during prayer.
- It is disliked to carry colorful things which might distract the person during prayer, like colorful items which attract the eyes or heavy objects.
- It is disliked to place the hands on the waste during prayer.

Acts that are not recommended during prayer

- It is disliked to turn or look around while praying, and it is prohibited to look up to the sky during prayer.
- It is disliked to move around without a valid reason during prayer.
- It is disliked to carry colorful things that might distract the person or attract the eyes during prayer.
- It is disliked to place the hands on the waist during prayer.

Acts that nullify the prayer

- **Intentional talking**, even if a single a word.
- **Not facing** the direction of the Qiblah (Ka'bah).
- **Passing wind** or anything that necessitates performing ablution or Ghusl.
- Consecutive excessive movement for no valid reason.

- **Laughing**.
- Intentionally adding an action to the prayer, like an extra prostration or bowing down.
- **Preceding** the Imaam in the actions of prayer when praying with the congregation.

Some rulings on prostration of forgetfulness

- Whenever a worshipper adds a Rukoo' (bowing), Sujood (prostration), Qiyaam (standing up) Qu'ood (sitting down), or adds a complete Rak'ah, he should utter Tasleem (the salutation made to the end of prayer), then make the prostration of forgetfulness (two prostrations), then utter Tasleem again.

  Example: If a worshipper is praying Thuhur (four Rak'ah), and stands up after the fourth Rak'ah, then he remembers (or others remind him) that he has prayed four Rak'ah, he should sit down again without uttering Takbeer, finish his final Tashahhud and utter Tasleem (the salutation made to signify the end of prayer), make the prostration of forgetfulness, then utter Tasleem again. If he remembered that he added after finishing his prayer completely, then he does likewise. (i.e., make the prostration of forgetfulness, then utter Tasleem again).

- Whenever a worshipper finishes his prayer without fulfilling all its parts, and then he remembered that he missed a part, or he remembered after a short period where he can complete it without having a big gap between the time he finished the prayer and the time he remembered, then he should complete it and utter Tasleem, then make the prostration of forgetfulness then utter Tasleem again.

  Example: If a worshipper is praying Thuhur (four Rak'ah) and mistakenly concluded his prayer after the third Rak'ah, and after that he remembered or someone reminded him, he should complete his fourth Rak'ah, then utter Tasleem, make the prostration of forgetfulness, and then utter Tasleem again. If he remembered that after a long time has passed, he should repeat the entire prayer.

- Whenever a worshipper omits the first Tashahhud (which comes after the second Rak'ah), or any other obligatory action of the prayer forgetfully, then he should make the prostration of forgetfulness before he utters Tasleem; if a worshipper remembers before he moves to the next act, he makes up what he forgot without having to prostrate for forgetfulness. However, if he remembers it after proceeding to the next act, then he returns to the position he forgot and makes it up, then he continues the remaining portion of his prayer.

  Example: Whenever a worshipper is praying and he forgets to make the first Tashahhud and stands up to make the third Rak'ah, he should complete his Salaah without returning to the previous Rak'ah. He should then make two prostrations before making Taslim, if he remembered before standing up or while in the process of standing up, but not yet completely standing up, he should return to that position, say the Tashahhud, and complete his prayer, and then make two prostrations.

- Whenever a worshipper doubts whether he prayed three or four Rak'ah and cannot reach a decision, he should base his decision upon that about which he is certain (three in this case), complete his prayer, then make two prostrations before Taslim.

  Example: Whenever a worshipper is praying Thuhur and doubts while he was in his second Rak'ah whether it was the second or the third Rak'ah, and could not reach a decision, he should consider it the second, complete his prayer, and then make two prostrations before Taslim. If one doubts after completing the prayer, then he should disregard this doubt and consider his prayer complete, unless he becomes sure that he did miss a Rak'ah; if the person is the type who is always doubtful during his prayer, he should not pay attention to his doubts because they are from the whispers of Satan.

How does a sick person purify himself?

- A sick person should perform ablution with water to purify himself from minor impurities, and should make Ghusl to purify himself from major impurities.

- If a sick person is unable to use water, or if water is harmful for him, then he may perform Tayammum.
- If a sick person cannot perform either act of purification unassisted, he may seek someone else's assistance to do so.
- If a sick person is wounded and cannot wash the wounded part, he may wipe over it with his hand being wet, and if that is harmful then he may skip wiping over this part and perform Tayammum afterwards to make up for the skipped part.
- **If** a sick person has a cast or a bandage on any limb of his body, he may wipe over it with his hand being wet, and he does not need to perform Tayammum afterwards because wiping replaces washing.
- A sick person may perform Tayammum using the dust on a wall, or anything else that is dusty. However, if the wall is painted, he may not use it to perform Tayammum unless it has dust on it.
- If a sick person cannot find anything around him which has dust to perform Tayammum, then someone may bring him dust or sand in a plate or a cloth in order that he may perform Tayammum.
- A sick person may pray more than one prayer using the same Tayammum, if he did not nullify his purity.
- A sick person should purify his body from all impurities. If he otherwise unable, then he may pray as is.
- A sick person should pray in clothes that do not have any impurities on them, and he should wash or replace them if they become impure. However, if he cannot, then his prayer is sound as is.
- A sick person should pray on a pure surface. If the place on which he prays becomes impure, he should purify it, or change it, or place something on top of it. If he cannot, then his prayer is sound, and he does not need to repeat it later.
- A sick person should not delay his prayer if he is unable to purify himself on time; in fact, he should pray on time if he fears that the prayer time will pass due to waiting to purify himself, even if he has impurity on his body, clothes or the place on which he prays.

How does a sick person pray?

- A sick person should pray standing up, regardless of his ability to stand up straight; this holds even if he has to lean on a wall or a stick.
- If a sick person cannot stand up, he may pray sitting down, and it is best to fold his legs under him while in the positions where he is supposed to be standing and bowing.
- If a sick person cannot pray sitting down, then he may pray lying down on his right side (if possible), facing the direction of the Qiblah. If he cannot face that direction, he may pray to any direction without having to repeat his prayer.
- If a sick person cannot pray lying down on his side, he may pray lying down flat on his back with his feet towards the direction of the Qiblah; he should also slightly raise his head (if possible) to face the direction of the Qiblah. However, if he cannot point his feet to the direction of the Qiblah, he may pray with his feet directed towards any direction without having to repeat his prayer.
- A sick person should prostrate and bow down during his prayer, but if he cannot, he may tilt his head and make the position of prostration lower than the position of bowing down. However, if he can perform only one of the two, then he should perform whichever action he can, and he should tilt his head in place of the other action.
- **If** a sick person cannot tilt his head, he points with his eyes by slightly closing his eyes to resemble bowing and close them more for prostration. Pointing with the fingers, as some sick people, do is not a proper way of praying, and has no basis from the texts in the Quran or the Sunnah.
- If a sick person can neither tilt his head, nor point with his eyes, he prays with his heart by uttering Takbeer (Allaahu Akbar), reciting the Quran then intend to bow down and prostrate, because each person gets the reward according to his intention.
- A sick person should pray each prayer on time, and he should do as much as he possibly can from the acts of prayer. If he finds difficulty in praying

each prayer on time, he may combine Thuhur with ‘Asr and Maghrib with ‘Ishaa’; he may combine Thuhur with ‘Asr at the time of either of the two prayers, Maghrib with ‘Ishaa’, at the time of either of the two prayers, whichever is easier for him. Fajr should be prayed alone on its designated time.

- If a sick person was traveling for treatment, he may shorten the four Rak’ah prayers into two Rak’ah until he returns home, even if he stays for a long period on his trip.